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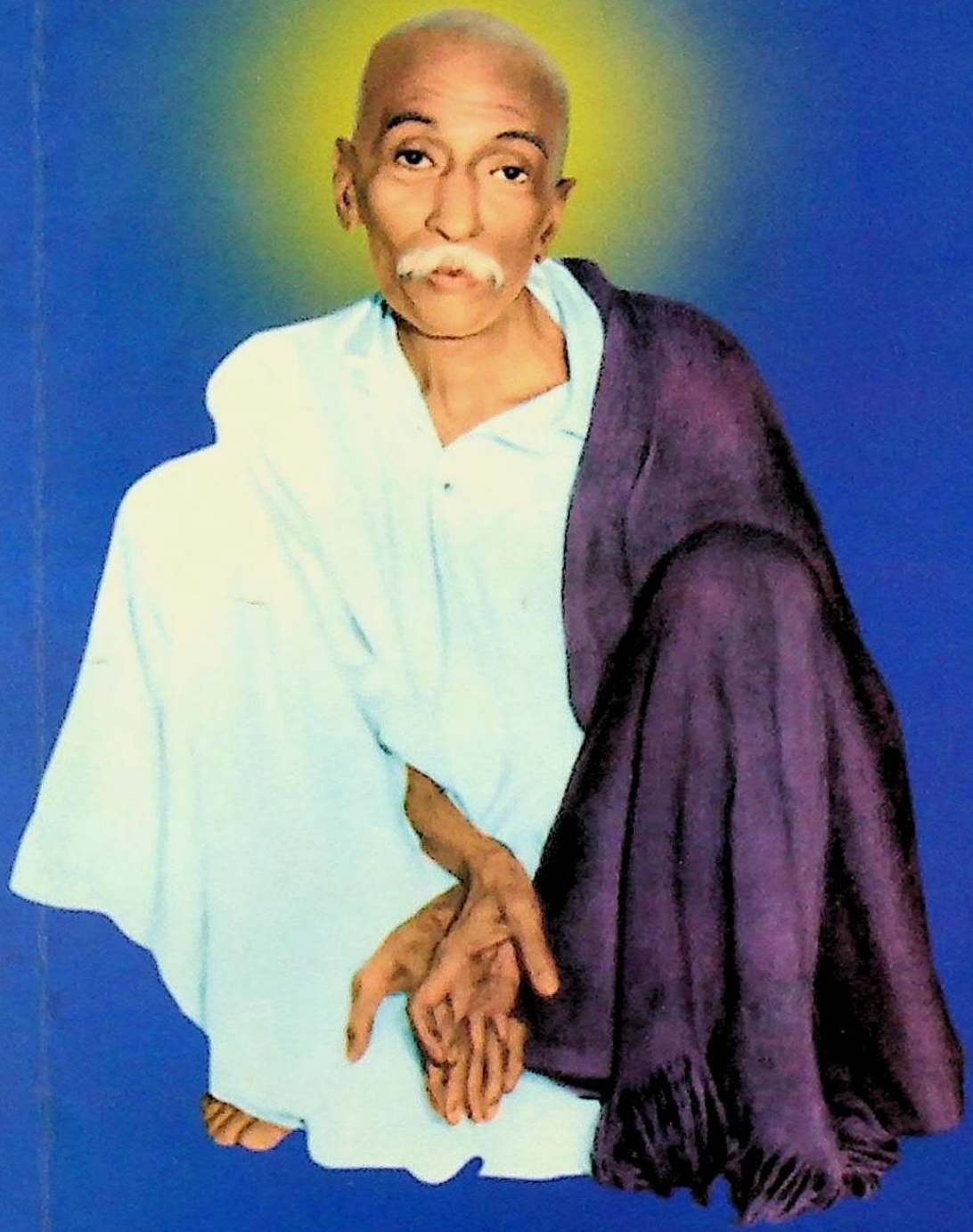
PATHWAY TO GOD

A Quarterly Journal of Spiritual Life devoted to Religion, Philosophy, Mysticism & Science of Yoga



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"Academy of Comparative Philosophy & Religion" to The secretary, Academy of Comparative Philosophy & Religion, Gurudev Mandir, Hindwadi, Belgaum - 590 011.

Editorial Board :

Prof. D.G. Kulkarni,
M.E., MBA., PGDM, Dip. T & D., Phd
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Editorial

When you conquer your fear of death, you will conquer your fear of living.

"Its not living with the similarities that makes a relationship, it's whether you can live with the differences that Decides."

Dear Friends,

Though Vedic teachings and their principle of Unity are central, the material draws upon many sources including the ancient Greek philosophers, the Renaissance philosopher Marsilio Ficino, Christian teachings, Shakespeare and others. Most of the writings resonate with philosophy.

Are we, in this century, focusing upon practical philosophy? Spiritual leaders and saints have written in various languages.... But do our young generation read and understand these philosophical teachings? Making philosophy 'Simple' and 'simple philosophy' more 'simpler and practical' is the need of the hour. We have to become aware of where we are right now. We have to be aware of any expectations or concerns that society has from us. We have to be conscious of our speech and actions. I now strongly believe that there's no point in just believing something or holding onto some idea or principle or a vision unless it holds a practical application in your life; otherwise it really has no use to anyone. Knowledge comes through actually doing something. If we hold onto the idea that parents are like God, then we should all work on something to make that happen and demonstrate its worthiness.

Recently a friend asked me a question: If God is good and real then why is the world the way it is? Why the accidents, deaths, disasters, and sorrow? And on the contrary- why is someone the richest or the most handsome or the most intelligent? I could not suggest him any philosophical book for his question. At the spur of the moment a convincing answer was needed. It's the eternal struggle of the believer. This put me through a thought process and I said "God designed and scripted our role on this earth? I am sure the roles keep on changing as the scenes change. I was but a little uncertain of whether or not I convinced him?

Philosophy is all about asking questions—questions to which there is currently no agreed or understood answer and the best answers come out of discussions and satsangs. Philosophy is about argument—putting a

point of view that raises doubts or questions about another. Philosophy is about rational thinking, within moral frameworks. Philosophy is about reflection on the situation. Philosophy is about opening up to possibilities—about 'doing' something with the way we think about things and not only preaching philosophy.

It is important to harmonize life with philosophy. Bringing the good things in philosophy into our way of living so that we can conduct ourselves better, act better; be nice to people—more respectful, more thoughtful, and more loving. If it was that easy, I would have been doing it for most of my life. Practical philosophy comes by reading, observing, understanding, assimilating and then promoting. For me, **"Living = Thoughts + Feelings"**. We live in a world full of 'thoughts and feelings' without which there is no Life. This is why people respond to the same situation in completely different ways. Practical Philosophy synchronizes these responses.

Then, what does practical philosophy mean to me?

Practical philosophy is something that should help a person to grow in a reflective sense. Practical philosophy means thinking, being rational, asking questions, and challenging actions, reflecting on past conduct and being critical of proposed conduct. It involves change, meaning, freedom to choose, action, and how we should act. Practical philosophy means enjoying every moment in life, expressing yourself truly, not being fearful or afraid of what you are or are not but accept what is designed by Him for you. Wisdom, combined with a cheerful approach and a continual expression of the love which is both within and around us, will lead us to the most meaningful experience that is possible—**living a life.**

I am wondering what I would like for my life. From what has been written so far, a number of things seem apparent: I would like to be happy—or at least not unhappy, I would like my life to have genuine meaning which makes taking action worthwhile, sincerely worthwhile, I would like to feel free of constraints: moral, social, economic and political.

To me, Practical Philosophy is:

1. To understand more about the nature of the world and its beings.
2. To understand more about my relationship with people and things around me
3. To feel at ease and feel happy with being in the world
4. To know what it is to be true
5. To be true

6. To be unprejudiced
7. Not to fear death
8. Not to fear life

Let us all move from 'Knowing Philosophy' to 'Practical philosophy'. Let us all try to bring the youth of this country under the umbrella of Practical Philosophy.

REQUEST

As we are receiving a large number of articles from authors, the Trustees of ACPR and the editorial board request the authors to kindly send articles which are written in simple language and directed towards the youth also. We request the authors to restrict the number of pages to three of A4 size paper with 1.5 spacing and 1 inch margin on all sides with 12 Times New Roman font. This will enable us to include more articles from esteemed authors.

The articles can also include anecdotes, experiences and teachings from any religion.

The Siddhis and Spirituality

By abandoning Siddhis the seed of evil is destroyed and liberation follows.

-Patanjali

As the rays of the spiritual sun pass obliquely through various strata to the surface of the earth, a mirage of occult powers is produced on account of the refraction of rays. Let us not be tempted by these occult powers.

- Jnaneshwara

By resorting to the vulgar display of the Siddhis and the Riddhis, the pseudo-saints mesmerise the innocent masses in the name of spirituality. The Siddhis and the Riddhis roll at the feet of true saints, whereas the so-called saints roll at the feet of the Riddhis and the Siddhis. The worldly-saints die for name, fame and a large following, whereas real saints are immersed in contemplation of God and not of the Siddhis and Riddhis. Pseudo-saints who thirst for the Siddhis and Riddhis easily get entangled in the ego-based self-glorification and therefore, cannot redeem themselves, what to say of redeeming of others! Hence, the core objective of this paper is not simply to depict graphically nature and varieties of Siddhis and ways of attaining them but how great saints [especially of NimbargiSampradaya (NS)] have safeguarded themselves, and their disciples from falling prey to Siddhis' temptations.

Siddhis and Riddhis are well-known miraculous powers that are possessed by the Siddha Yogis.[1] Siddhis stand for accomplishment, success and perfection and Riddhis for affluence and prosperity. Riddhis are worldly name, fame and material wealth. The wishes are understood by Riddhis and fulfilled by Siddhis. One comes to know about the objective of desire through the Riddhi power. Through the power of Siddhi the objective is fulfilled. Riddhi is potential and Siddhi is the manifestation of the potential.

Primary *(Ashta* or eight), Secondary (ten), Inferior (five), and Minor (nineteen) are four important categories of the Siddhis. Inferior and Minor Siddhis are automatically present in ten and the ten Secondary Siddhis are present in *Ashta* Siddhis and nine types of wealth.[2]

Lord Hanuman[3] possesses *Ashta* Siddhis and a brief description of the same is given below.

Reducing one's body even to the size of an atom is *anima* Siddhi. It is the ability to decrease the size of one's body and become smaller than the smallest particle. Through this Siddhi one may enter into stone or change the density of one's body enabling it to pass through solid matter to see through inner structure of all things.

Expanding one's body to an infinitely large size is *mahima* Siddhi. It is the ability to increase the size of one's body, ultimately enveloping the Universe. One who possesses this Siddhi can see far off places.

Becoming infinitely heavy and immovable is *garima Slddhi*[4]

The ability to make one's body lighter than air and fly at will is *lagima* Siddhi. The perfection of this Siddhi enables one to travel on the sun's rays and enter into sun.

Praptika Siddhi removes the limitations of space which separate two objects from each other. Through this Siddhi one may be able even to touch the moon with his finger.

The ability to attain anything one desires is *parakamya* Siddhi.

Possessing absolute Lordship is *ishita* Siddhi. It is the ability to play the roles of Creator; Preserver; and Destroyer. It enables one to control various energies and seemingly defy the laws of nature. On the lowest level, one may make fire emanate from one's mouth.

Vashita Siddhi stands for the ability to bring other persons or all creatures under one's control and control over senses.

The following secondary Siddhis are enshrined in the *Bhagawat Purana.*

Anurmi-mattvam is the ability to remain undisturbed by hunger, thirst and other bodily ailments. With this, one no longer depends on food and water for maintenance of one's body.

The ability to hear things far away is *dura-shravana.* With this, one can hear any conversation spoken anywhere in the world.

The ability to see things far away is *dura-darshanam.* With this perfection one would be able to see any person or place. Sanjay could see and hear the conversation between Krishna and Arjuna which took place on the battlefield of Kurukshetra though he was situated far away.

Moving the body wherever thought or mind goes is *manah-jarah* or teleportation. With this perfection one can travel great distances in a moment simply by thinking of the destination.

The ability to assume any form one desires is *kaama-roopam.* This enables one to change one's physical body at will.

Entering the bodies of others is *parakayapravesham.* This enables one to enter into the bodies of others and enjoy through their senses. Since ghosts do not have the physical senses they often resort to this to satisfy their desires through others' bodies.

The ability to control the time of one's death is *sva-chandamrityuh.* With this perfection one can choose the time of leaving his body like Bhishma.

Witnessing and participating in the pastimes between the Gods/demigods and the celestial girls is *devanam sahakrida anudarshanam* Siddhi.

With the perfection of *yatah sankalpa samasiddhi* whatever one desires to happen will happen.

Finally, orders or commands are unimpeded in *ajna apratihatagatih* Siddhi. With this perfection one's very word is truth.

As per the Bhagawata the inferior Siddhis are: *trikala-jnyatvam* (the ability to know past, present and future); *advandvam* (the ability to tolerate heat and cold and other dualities); *para citta adi abhijnyata* (the ability to know the minds of others); *agni arka ambu visha aadinam pratishththahah* (the ability to check the influence of fire, sun, water, poison and so on); and *apraajayah* (the ability to remain unconquered by others).

The third chapter of *Yoga Sutras* envisages the following minor *Siddhis:* the ability to know languages including those of animals; knowledge of one's past lives; knowledge of the nature of other people's mind; the ability to make one's body invisible; the ability to make sounds of one's body unheard; the ability to make everyone happy and joyful; the ability to paosess great strength; the ability to locate hidden things; the knowledge of the fourteen planetary systems; the knowledge of the arrangement of stars; the knowledge of the movement of stars; the knowledge of bodily anatomy, the ability to remain motionless; the ability to perceive the celestial beings known as *Siddhas:* the understanding of consciousness; the knowledge of the soul; the ability to walk on water, thorns and similar objects; the ability to surround oneself with a blaze of light; the ability to be omnipotent and omniscient.

It is pertinent to note here that primary *Siddhis* are of a much higher order than the rest and require severe discipline to accomplish. The process for attaining the minor *Siddhis* generally involve *upasana* of a particular deity, which, when pleased, reveals its form to the aspirant. As one starts moving up from the lowest levels of worship of ghosts to *Yakshas* and *Yakshinis,* to minor *devas* the process becomes harder and

harder; there more sacrifice and sincerity is involved. The perfection one achieves by worshipping someone like *Ganesha* will require more efforts on the part of a devotee. The results in this context will be much more lasting and significant than in the case attained by propitiating a ghost or spirit.

The *Yoga Sutras* prescribe various ways and means of attaining Siddhis. These include birth *(Januma),* herbs/drugs *(aushadhis),* incantations (*mantras),* penance *(tapa* - the kindling of psychic fire), and State of super consciousness (the *Samadhi).*

The Vedic tenets describe 4,00,000 different species of humans existing throughout the Universe such as *Yakshas, Rakshas, Vanaras.* In many of the species, they are born automatically with various powers. This is the Siddhi attained by birth.

Aushadi is the method of quick awakening through herbs like sacred *Datura.* As this is a highly risky and unreliable method the guidance of a very reliable person is a must.

One's consciousness is expanded due to recitation of certain *mantras* and performance of austerities.

By attaining the state of complete absorption in meditation one attains powers depending on the object of one's meditation. For instance, one who meditates on the sun gains complete knowledge of the planetary systems; one who meditates on the relationship between the ear and ether attains the ability to hear anything.

There is another method of acquiring Siddhi. It involves the control of the objects/entities/deities of worship which possess natural powers by virtue of their higher existence. This does not imply acquiring directly a Siddhi but subjugating the objects of worship and getting things done through them.

If one's mind is purified naturally by spiritual advancement, one will automatically attain various Siddhis. For instance, the great saints of NS have attained various Siddhis on account of their ethico-spiritual efforts. But they refrain themselves from the temptations of Siddhis and their exhibition and admonish their disciples not to fall prey to Siddhis as we see later.

I dwell briefly on certain Siddhis or miracles performed by Revanasiddha/Revananath and some of his contemporaries before proceeding to give an account of the same of the great saints of NS like the Saint of Nimbargi (The SN), the Saint of Umadi (The SU), Sri Abmurao Maharaj (Baba). Sri Shivalingavva. Sri Gurudeo R.D. Ranade (GR).

The history of NS has been traced back to Revanasiddha/ Revananath and some of the contemporaries by some scholars.. Revanasiddha attained *Mahima Siddhi by* Dattatraya's grace and Revanasiddha performed in the region of Revatar a number of miracles. Revanasiddha, however, realised that his *Mahima Siddhi* was of no use when he saw that wild animals forgetting their enemities were found to be with Machindranath. Machindranath took Revanasiddha to Dattatraya and Dattatraya initiated Revanasiddha into spiritual life.

There was a woman called Mayi in the region of Karveer who used to scare and capture Siddhas by challenging them to drink poison that was with her. Revanasiddha drank all the poison and hence Mayi was defeated and she surrendered to Revanasiddha. Revanasiddha initiated Mayi and released all the Siddhas.

R.B. Halkatti opines that Revanasiddha lived during the life time of King Bijjal (1115-1168). The palace of Bijjal began to burn when Bijjal became arrogant and put the boiling rice in the *Jolige* (a kind of shoulder bag) and when Bijjal begged pardon of Revanasiddha the fire got extinguished (Dabade 1998:49-51).

Hereafter, I turn to some of the recorded incidents of Siddhis in the life of great saints of NS keeping in mind that the incidents may not exactly correspond to the traditional list of Siddhis and may even fall outside it and at times they cross one another and no clear line of demarcation between certain Siddhis and mystical experience can be drawn.

The SN reiterates that conduct is our strength. For instance, he advocates. "You should always speak the truth, so that whatever you utter will never be futile",

Once a lady disciple of the SN lost her golden bangles and therefore called her brother Gunadopant - a sub-inspector of police in Bijapur to Nimbargi to investigate and told him that she suspected the SN. While taking search of the SN's house, Gundopant couldn't see the bangles of his sister. Instead, he saw a number of golden bangles and other precious ornaments in heaps of coins lying on the ground. Gundopant thought, "One who owned such a large property cannot steal petty bangles" and offered sincere apology to the SN. But the SN said to Gundopant, "I am really obliged to you for it was on account of you that I could see how rich my son is!" A few transcreated lines into English of the Kannada poems composed by the SN are: "How can I be poor and how can I be an orphan, when you are with me?.... When a Master like you is there to protect me on all the four sides, no wonder if I get everything I desire..... " (*Vide* for details, Gajendragadkar, Bhagwat 1975: 64, 16-18, 105).

Once a person did spread his *Dhoti* (a garment of males worn round the waist) on the river and by walking over the *Dhoti* crossed the river. This incident was watched by one disciple of the SN. The disciple thought that his spiritual master is of no inferior category and he too crossed the river in a similar fashion. Later, the entire matter was reported to the SN by the disciple. The SN told the disciple "As you have taken my name, I had to carry you. See my swollen hands and the wet blanket" (Kulkarni 1995:109).

The SN and his last disciple Narasappa were sitting together once on the bank of a stream at Nimbargi and there was a flock of sheep nearby with nobody in front of these two. At that time, the SN pointing his finger at the flock of sheep, commanded. "What ye! Where are you going? Don't go by this way, go by that way". Later the SN told Narasappa, *"Mari* (cholera deity) was there. I directed her to go by that way". The very next day all the sheep in the flock were found dead. Thus, the SN prevented *Mari* from entering into his village *(Vide* Sangoram 1964:204).

There was a haunted house at Hulyal. Once the SN sat in that house for meditation the whole night. It is said that, thereafter, the house became free from the trouble of a ghost *(Vide* Kulkarni 2004:42-43).

The SN was empowered to transform gender of a person. According to K.D. Sangoram (1995:287) the SN uttered, "If you term that Reality a boy, I will call it a girl; if you name it a girl and I say, a boy".

When once the SN came out from a place after finishing his meditation his entire face was covered with termites.

On one occasion a minstrel challenged the SN to solve the riddle. The SN gave the reply in the form of a song which describes desire as a bird. In turn, the SN gave a riddle in the form of a song for the minstrel to solve. The minstrel could not solve it and he confessed his defeat and left his musical instruments and the crest he wore on them at the feet of the SN. In this riddle song the Universe is described as a wonderful animal *(Vide* Gajendragadkar and Bhagwat 1975:101).

Once Narasappa along with another person started pressing the legs of the SN and after spending about half an hour or so, they couldn't make out whether the SN was alive or not. At that time, the SN by giving a jerk to his neck told the two,[5] 'The verdict in Pune was passed in favour of Guruva". (Sangoram 1964:202).

When the SN left his mortal coil his disciple the SU was present. The SU visualised the Divine Light leaving the SN's body and merging into the infinite.

At this juncture one should not fail to take note of what the SN with great compassion has emphatically declared, "Even though a person has brought the very sun before you, has revealed the past and future to you, don't regard him as a realised saint. Don't consider such fraudulent knowledge to be Self-Knowledge (Sangoram. Deshpande 1978:93-94).

The SU too told his disciple Baba, "Following the sky-path *(Akashmarg)*, the Yogis may appear before you and tell that they are God-realisers. Nevertheless, you should not trust them. It has nothing to do with spiritual knowledge. This is a kind of Siddhi. The *Vastu* (mystical experience) that you "see" in front of inner/spiritual eye is alone spiritual knowledge. Understand!" (Kulkarni 1977:32-33). The SU informed on some other occasion that the attainment of *Vaksiddhi* by Kaudeppa should not be regarded as true spiritual knowledge (Kulkarni 1995:126). The widely held beliefs that Jnaneshwar made the he-buffalo recite the Vedas and made the wall move should be treated as the products of imagination, according to the SU.

When the SU was about to get up after finishing his meditation in the room. Mahadev Bhadaji rushed to his room and saluted him. But the SU said, "Don't come like this. You should come to me as and when I call you or see towards you. Otherwise whatever that I utter will come true" (Kulkarni 1995:306).

At the residence of MahadevBhadaji in Jamkhandi when the SU was engaged in reading Pothi, quite a few disciples started saluting him by coming close to him in between. But the SU instructed them, "Don't be under the impression that I receive your salutations only if you come close to me. Even if you salute from where you are sitting, I do receive them. If you intend to test and verify it, come to the room and ask me" (Kulkarni 2011:28).

The SU used to say that the saint has an access even to the secret thoughts and actions of others (Sangoram 1995:42).

GR once read a few passages from one of the books in English on Theosophy in front of the SUwho had no knowledge of English. But the substance of the passages was given correctly by the SU much to the bewilderment of GR and some of those who gathered there at that time. As GR wanted to know the secret of this knowledge, the SU observed: "Oh! There is nothing mysterious about it. It is just an open secret. Who has created languages? God. Isn't it? He is the source of everything. When once we realise this Creator, we can easily understand hundreds of languages, what to speak-of one?" (Deshpande 1963:24-25).

To substantiate whether the SU had control over *Panchamahabootas* the following cases can be taken into consideration:

On 30-8-1910, there was a heavy downpour at Inchageri Muth, where several *sadhakas* gathered to celebrate *Shravan Saptah. A* bund in the vicinity of the Muth prevented water from draining away. The swollen waters began to rise rapidly rendering the situation extremely vulnerable. All at once, one *sadhaka* rushed to the SU's room and apprised him of the situation. The SU came out, looked at the sky, bowed to Almighty with folded hands and re-entered the room. A few seconds ticked away and suddenly a huge crack developed in the bund. In a fury the pent up waters danced down overtaking the danger (*Vide* Sangoram 1995:269).

Once when *Margashirsha Saptah* was being celebrated in the newly built Inchageri Muth, there was an acute shortage of water. When this matter was brought to the notice of the SU, he observed, "What is in my hand? Is not God anxious who plays this game?". After the night *Bhajan* the SU went to the pit of a stream nearby and performed *Arati* there and that pit supplied the water only till the *Saptah* was over (Kulkarni 1995:428).

When once the SU sat for meditation in the open space, it started raining all over. But the place where the SU sat for meditation remained virtually dry (Sangoram 1964:213).

The eye witnesses reveal the fact that snakes and scorpions used to move freely on the body of the SU at the time of meditation in the forest without causing any harm to him.

The SU shouldered the moral responsibility of his disciples like Baba who could not give absolute assurance of keeping the two vows of remaining aloof from others' wealth and women at the time of initiation.

There was a house at Todalbagi haunted by a *Brahma Rakshasa.* It left the house because the SU had sat there for meditation (Kulkarni 1984:69).

There is no dearth of the examples of how the SU's admirers and followers were benefited in mundane life due to his blessings. Allappa, Pundappa, the head of the village Sankh were blessed with progeny. One old lady got back her eyesight. Some of his followers got rid of stomach ache, limping, plague, toxic effect of snake bite and so on.

But the SU discouraged making a show of the Siddhis to cure the diseases etc. For instance, one disciple of the SU started collecting left over of chewed paan and tobacco of the SU. After drying the same, the disciple used to give it to cattle suffering from diseases. When the SU came

to know about it, he decided to teach a lesson to his disciple. He asked the disciple to give that wonderful medicine to cure his (the SU's) stomach ache. That disciple realised his mistake and begged the pardon of his master and stopped the practice of giving it as medicine (Sangoram 1964:220-21).

Great God-realisers like the SU can avert or defer their deaths and those of others if they so desire. They can "see" the exit and entry of the soul from one body to another.

For the sake of spreading devotion and spiritual upliftment of his devotees, the SU could extend his life from 60 to 70.[6] He did not avert though empowered the deaths of Shastri of Jamkhandi and his own son Ramaraya. He did not avert the death of the former as he started initiating people without his master's permission and tried in vain to dishonour him. Had he helped in the survival of Ramaraya, several dead bodies could have fallen in front of his *Wade* (the big house) *(Vide* for details Ranade 1960 76-77, Kulkarni 1995:360).

Once the SU suddenly came out of the room at Inchageri and said, "Amburaya (Baba), heat the water for my bath". Baba asked him in turn, "Why bath at such an odd hour?" The SU replied, "Anand (Ramaraya's son) passed away". The SU witnessed the departure of Anand in Umadi at that very moment (Kulkarni 1995:535-36).

On one occasion when the SU and Baba were sitting together, a serpent came over there. Baba remained silent thinking that the serpent could follow its own path. But alerting Baba the SU said, "That person (the serpent) had come to bite you in order to take revenge. Kill it" (Kulkarni 1995:27).

Baba too pinpoints the harmfulness of the allurements of the Siddhis from spiritual perspective in the following words:

"As a *sadhaka* advances in his spiritual *sadhana* the so-called Siddhis rush to him. They pursue and try to allure him. If he falls to their temptations and tries to use them, they would prove a great obstacle in his spiritual advancement by faltering his egoism. Hence, a *sadhaka* is strictly forbidden to perform miracles..... He should always keep them at an arm's length. In the case of saints, it is said God who at times performs miracles for them. They (saints) never try to perform them. They are not conscious of them, when miracles are performed by God for spreading devotion among people through them (Sangoram, Deshpande 1978:125). It is interesting to see below how Baba handled some of the incidents related to Siddhis.

Nagesh Bhadaji informed Baba that he happened to "see" as if two women were standing near the back door of Inchageri Muth. Baba observed, "These are Riddhi and Siddhi. They obstruct spiritual progress of those *sadhakas* who follow them" (Kulkarni 1995:126).

Based on his mystical experience of Vaikuntha, Baba used to say, "In front of Rambha and Urvashi, the women of this world appear like monkeys and have stinking smell" (kulkarni 1995:284).

Once, Baba fell ill at Inchergeri when it was afflicted with epidemic disease. During this period, one day while Baba was sitting for meditation one lady who was very black and ugly and whose-locks were scattered higgledy, piggledy appeared and asked him, "Shall I enter the Muth? Baba said to her, "Don't come, go back". Thereafter Baba's fever came down and none in the Muth was afflicted with the epidemic disease (Kulkarni 1986:118).

Baba could easily assess spiritual merit of persons like Baba Saheb Sangoram attained in their previous birth/s *(Vide* for details Sadhak 1916:57) and could perceive previous birth/s of even animals at once. Baba once at Rabkavi after seeing a cat informed Laxman Bhadji, "This person (cat) was a great patriot" and then laughed (*Vide* Kulkarni 1995:26).

The following event outlines how a boy of 10 years suffering from snake bite was saved at Jat during the life time of Sri Shivalingavva.

Once, a lady of Jat met Shivalingavva around 10 p.m. along with her son who was afflicted with the bite of a poisonous snake. The boy had thrown his neck and closed his eyes. Shivalingavva consoled the lady and applied the holy ash of the SU to the boy and then sent them home. Afterwards Shivalingavva sent a word to that lady to meditate upon the Divine Name till dawn by taking the boy on her lap. The lady performed meditation accordingly. The boy went to the school next day morning and returned home around 10 a.m. Later the boy went to the Jangam Muth where .Shivalingavva lived by carrying coconut and camphor (Dabade 2003:22).

Some of the following cases indicate how GR - the spiritual brother of Baba and Shivlingavva has tackled the Siddhis.

One *Sadhaka* reports that GR was once bitten by scorpion. But he remained unaffected by its toxic effect as he instructed his disciple to utter quickly the names of those who are initiated into spiritual life *(Vide* Talegaon 2001:14). Eye witnesses unfold the fact that snakes used to move sometimes on the body of GR at the time of his meditation.

GR simply touched the shoulder of his disciple who was suffering from acute pain below his waist and advised him to go to Bijapur after taking tea at Nimbal. That disciple went to Bijapur and slept in the night and the next day morning he was relieved from the pain *(Vide* for details Sangoram 1964:64).

A few mangoes were brought once to Nimbal for GR. GR directed Matosri Sharakka to prepare juice by squeezing them. Sharakka prepared the juice accordingly in a small vessel and showed it to GR. GR instructed her to serve it to all *sadhakas* at the time of meals. However, more number of *sadhakas* arrived unexpectedly at the time of meals there and the juice was not sufficient to serve to all of them. Sharakka started serving the juice from the vessel by ladle to all *sadhakas* by taking Divine Name. After serving the juice to all *sadhakas* she noticed much to her amazement the quantity of the juice remained the same in the vessel. In the sitting. GR stated that *Draupadi's Thali* (vessel) was not there only in an ancient time but also now and praised Sharakka's devotion without taking any credit to himself (Gajendragadkar 2005:53-54).

Medical experts opine that 2500 calories of food per day is required. But GR's food was not even 250 calories. Some of GR's doctor friends, therefore, asked him to enlighten them on this. GR indicated that the spiritual energy is supplying nourishment and strength to him. GR also observed, "There are sources of energy other than food. I can trap them; others cannot" *(Vide* Sangoram 1964:134, Karkhanis 1977:59-60).Besides,GR was able to see and ascertain the functions of all the organs inside his body (Deshpande 1963:172).

GR paid once a visit to Siddhagiri in 1954 along with *sadhakas* like Srimant Rajesaheb Mirajkar. To the southwest of Siddhagiri there is a sacred place of Revansiddha and GR began to see in that direction. Mirajkar wanted to give GR his telescope. But GR said, "Don't want, without telescope also that place can be seen" (Karkhanis 1977:103-04).

On knowing that in the presence of *Vaishnava* pontiff of *Uttaradi Muth,* arguments on *Dvaita* and *Advaita* were held, GR observed, "There is no substance in this kind of argument. This is all dry scholarship. There is absolutely no trace of spirituality in it. Are we not empowered to write commentaries like them? But we do not wish to do.the same" (Sangoram 1964:17).

GR was afflicted with great influenza of 1918. During that period once when he sat for meditation a very hideous lady appeared before him and asked. "Shall I come?" Angrily GR said to her 'go' and that scene disappeared (Sangoram: 1964:92-93).

Around 1915, GR could visualise past, present and future of any person who used to come in front of him. On account of this he grew nervous and prayed to the SU, "Let Riddhi-Siddhi should not trouble; I do not want anything other than devotion. Stop all this" *(Vide* for details Sangoram 1964:17. Karkhanis 1977:31). However, GR had the rare privilege of 'seeing' the picture of the changing fortunes of the World War II (Ranade 1959:275-76) and could arrange the marriage of his daughter even without seeing with physical eyes his would be son-in-law (Sangoram 1964:99) as he had the pre-intimation.

Once GR explained not only the reason for going over to meet an American missionary suddenly on reaching Aundh but also miraculous event that occurred at the time of meeting as under:

GR had the pre-indication of the arrival of the American missionary. As it turned out to be true GR went to see him immediately. Then there was an incident. GR was asked to reveal the age of the missionary by the missionary himself. GR told that he was 44 and the missionary was astonished as he was looking much younger than his actual age. GR further clarified that how he could tell the exact age of the missionary. GR had heard the voice 44 when the missionary asked GR about the age. Aaccording to GR such things stem from sufficient meditation. It was a kind of Siddhi and might prove pitfall for the spiritual aspirant *(Vide* Sangoram 1964:77).

In 1921 GR felt that Dharwar would be the 'centre' of a future Karnataka University and it has come true (Ranade 1960:1). Similarly in 1918 itself GR pondered over the idea of raising memorial in the name of late Dr. Bhandarkar and God fulfilled this desire too (Kurkhanis 1977:33).

Suffice it here to give two examples to show whether GR could understand nature of persons including those of *sadhakas* with accuracy and naturally on account of his great spiritual efforts.

GR could assess the nature of students albeit he had only casual contacts with them while he was curator in the college in 1913-14 and GR's friend could not assess properly the nature of them in spite of his intimate contacts with them. Regarding the nature of one student GR's friend felt that he was of good nature but GR took exactly the opposite stand. After the lapse of five years GR's stand proved to be correct as the student turned out to be dishonest totally in the job and deserted his spouse for no genuine reason and was imprisoned twice on corruption charges and finally died in a state of sorrow.

GR remarked when in his presence one person appraised overwhelmingly spiritual experiences of another: "This is soil of gold and

not pure gold". Later on that initiated person became a slave of a number of vices *(Vide* Sangoram 1964:153).

GR had deep insight into the concept of rebirth on the basis of the strength of his own spiritual experiences. He could experience nodding of seven-hooded cobra because of his spiritual efforts in several births. In this connection, GR used to tell that some could get spiritual experiences quite early while others in spite of their best efforts for a fairly long time could not get them (Dabade 1997:40).

Elsewhere it has been noted that those who are spiritually advanced could "see" the entry of soul into the womb and its exit on the basis of their spiritual powers. It is for this reason GR could utter when his first spouse expired that she attained *Sadgati* and when the flames rushed from the funeral pyre of GR's mother, GR had the vision of dancing hooded serpent on the flames and this vision assured GR that his mother had attained the blessed state. GR came to know at Miraj the sad demise of his first son Venkatesh at Kolhapur even before receiving the actual message about it.

I feel amply rewarded if this article enables one to comprehend basics of Siddhis and how great God-realisers armour themselves from falling victims to Siddhis' evil designs and thereby set an example to spiritual aspirants.

NOTES:

1. Siddhas are a class of semi-divine beings of great purity and holiness, who dwell in the regions of the sky between the earth and the sun. They are said to be 88,000 in number (Johnson 1982:242,292).

2. (i) *Parakaya Pravesh* means entering one's soul in the body of some other person, animal or bird. Adi Shankara used his advanced yogic technique to enter the body of Raja Amuruka who had just died.

   (ii) *Haadi Vidya* enables one to remain without eating food or drinking wate for a number of days at a stretch. Several Yogis of the Himalayas remain engrossed in deep meditation for several days without eating and drinking anything.

   (iii) After accomplishing *Kaadi Vidya* a person remains unaffected by seasons.

   (iv) Through *Vayu Gaman Siddhi* a person becomes capable of flying in the skies and travelling from one place to another.

   (v) On accomplishing *Madalasa Vidya* a person becomes capable of increasing or decreasing the size of his body as per his wish.

(vi) One can acquire immense and unlimited wealth through *Kanakadhar Siddhi.* At *Pajakashetra* Sri Madhvacharya converted tamarind seeds into actual coins to repay the debts incurred by his father to the lender.

(vii) Through *Prakya Sadhana* a Yogi can direct his disciple to take birth from the womb of a woman who is childless or cannot bear children.

(viii) Using *Surya Vigyan* (Solar Science), one substance can be transformed into another through the medium of sun rays. About six decades ago, Swami Vishuddhananda had demonstrated the miracles of this science by transforming a paper into rose and a cotton into gold.

ix) Through *Mrita Sanjivani Vidya,* even a dead person can be brought back to life.

3. Once GR manifested himself to his wife in the form of Hanuman *(Vide* for details Karkhanis 1977:98-99).

4. Some writers on *Ashta Siddhis* are silent about *Garima Siddhi* but mention *Kamavasayita Siddhi. Kamavasayita* is the ability to obtain anything anywhere. This is the highest of the eight and contains most of the abilities of other perfections.

5. Once the disciple of the SN placed a coconut before him and ignited a piece of camphor on it. The widow of the chief happened to see all this. She shouted at the SN and said, "You old hag! Are you not ashamed to be lighted in front of you, when the great Bheemaraya's idol itself is just in front!". With these words she kicked the coconut on which the camphor was burning. The SN was very sorry and observed, "So far you have been insulting my body and I have been bearing it up. Now that you have insulted my God, you will rue for it. You lady, see what the old hag can do!" A suit filed by Guruva, the nephew of the Chief, against her for the chieftainship was pending for a long time. Within a few days after the incident, the court gave the judgement against her and she was denied all rights and powers as the head of the village and the nephew became the chief (Gajendragadkar, Bhagwat 1975:18-19)6. Keeping in mind the SU's extension of life span, Baba used to say that those who are blessed with *swaroop Sakshatkar* depart from the world at free will" (Deshpande 2002:46)

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By
Prof. K.B. Dabade,
M.A.,Ph.D. 4-2-30B-1,
'Namamrita' Nandavihara,
5th Cross Nayarakere Road,
Udupi-576 103
Phone (R): 0820-2527386
Cell:9845474034

Doctrine of Nayas in Jainism

The present Jainism, according to the Jainas is propounded by Mahavira, the last twentyfourth Tirthhkara. In view of the ancient thinkers in ancient India, the Jainism is considered to be nastika, athestic philosophy. The Jaina philosophy is atheistic from two view-points : (1) It is nastika, atheistic, as it does not accept the authority of the Hindu Vedas. (2) It is atheistic because it does not admit a Godhead / Supreme God who is the creator', maintainer and destroyer of the world, though it speaks of many minor gods.

Jain philosophy is realistic, as it upholds the reality of the world. It does not admit that the world is void (sunya) or false (mithya). On the contrary, Jainas hold that this real world is beginningless and[2] endless. Further the world is constituted by six[3] substances (dravya) namely jiva (soul, self), pudgala (inert matter), Dharma (principle of motion), Adharma (principle of rest/stationariness), space (akasa), and[4] time (kala). Among these six substances, soul/self (Atma) alone is the sentient principle, while the remaining five are non-sentient. All these six substances are realities. Jain philosophy is pluralistic in the sense that admits more than one reality.

The Jain view of reality is a peculiar one. The Jainas maintain that the reality is existence (sat) which is both changing and non-changing. The reality is an amalgamation of creation, sustenance and[5] destruction. This is taken to mean that the core of reality never changes; it is permanent or eternal; but it has aspects which go on changing; they come into existence, last for sometime and pass away. These changing aspects are infinite.

The reality (sat) is also called Dravya (substance). Dravya is defined as that which possesses[6] gunas and paryayas. The gunas are the substantial, permanent, eternal aspects which never change. While the paryayas are the changing aspects[7] of the reality; they come into existence, last for some time and then disappear i.e. Gunas do not changes, while paryayas change. These paryayas are[8] infinite.

As the reality in Jainism is both changing and non-changing and as the changing aspects are many, the reality is said to be multi[9] -faced (anekanta). According to Jainism, this anekanta reality is known by pramana (means of knowledge)[10] and naya (a partial view-point). Naya looks at the reality from a certain point of view and gives us[11] the knowledge of that aspect of reality viewed by naya. Thus naya gives us a partial knowledge of the reality. The present article speaks something of these nayas.

As said above, the reality possesses infinite aspects; the nayas deal with them. Hence they are infinite in number. But for the convenience, Jainas have classified the nayas under seven heads[12] namely Naigama, Sangraha, Vyavahara, Rijusutra, Sabda, Samabhirudha and[13] Evambhuta.

According to Jainism, pramana gives full knowledge of reality, while naya gives partial knowledge of the reality already apprehended[14] by pramana. Now, if this is the case, a question arises: If pramana gives total knowledge of reality, where is the necessity of naya giving partial knowledge ? To this question, a fourfold answer is given thus :-

1) The Jain canon, the authoritative scripture, of the Jainas (agama) contains nayas; and unless these nayas are understood, the Jain canon cannot be fully understood. So to understand the Jaina-canon, knowledge of naya is necessary.

2) It is said that without the naya- knowledge, the reality cannot be fully understood. Hence naya- knowledge becomes essential or obligatory.

3) In Jainism, the knowledge of the Self (atma) is very important, as it leads to the redemption from the cycle of birth and rebirths. The knowledge of Self is not possible without naya-knowledge. Hence Naya knowledge becomes necessary.

4) In empirical life, mostly partial knowledge of a thing is required and is sufficient. This knowledge is supplied by the nayas. Hence naya-knowledge is necessary.

Now it can be asked :- what is this naya and what is the naya-knowledge ? In Jainism naya is explained in various ways as given below:-

1) As already mentioned above, naya gives the knowledge of one or other aspect of reality already fully known by pramana. In other words, naya gives separate knowledge of some aspect of reality already known by pramana. Reality has different aspects / facets. Nayas give the knowledge of these different aspects. A single naya apprehends one aspect of the reality and[15] gives its knowledge.

2) Naya analyses the reality into different aspects and gives the knowledge of any one aspect.

3) The reality possesses infinite aspects. Among them naturally there are contradictory aspects. A naya gives the knowledge of one of the contradictory[16] aspects. Thus one naya can say a thing is general, while another naya may assert that that thing is particular. One naya

may assert that a thing is changing, while another naya may assert that it is not changing.

4) Suppose, a knower-wants to know only one aspect of an object. Naya is related to that want or wish of the knower, and gives him the knowledge of that aspect only. Hence a naya is said to be the intention[17] (abhipraya) of a particular knower.

5) When a knower wants to know some one aspect of a thing or reality, he is ignoring other aspects of the reality. But this does not mean that he is denying other aspects of the thing. Thus a naya is that intention of the knower who concentrates on one aspect of the reality but does not want to deny other aspects of the thing, e.g. a Knower wants to know the colour of a table; here he does not deny the length, breadth etc. of the table.

5a) When a knower wants to know a certain aspect, it can be said that in his view that is the principal / main aspect, and other aspects are subordinate. It should be here noted that this division of principal and subordinate is for the knower; but this division does not mean the principal and subordinate parts of the substance.

6) As naya gives partial knowledge, the knowledge given by naya is relative one; it does not deny the knowledge of other aspects.

According to Jainism, such is the nature of Nayas which are useful in understanding the reality.

1) स (लोकः) च अनादि-निधन : केनापि पुरुषविशेषेण न कृतः न धृतः न हतः न च रक्षितः । द्रव्यसंग्रह 20 वर ब्रह्मदेव.

2) विश्वमनाद्यनंतम् । आत्मानुशासन, 171

3) षड्-द्रव्य-समूहात्मको लोकः । पंचस्तिकाय 87 वर तात्पर्य वृत्ति.

4) धर्मास्तिकायाधर्मा स्तिकायावाकाश एव च । जीव - पुद्गल-कालाश्च षड् द्रव्याणि जिनागमे।। लोकप्रकाश, 2.11

5) उत्पाद-व्यव-ध्रौव्य-युक्तं सत्। तत्त्वार्थसूत्र 5.30

6) गुण-पर्यायवद् द्रव्यम्। तत्त्वार्थ सूत्र 5.31

7) अन्वयिनो गुणाः व्यतिरेकिणः पर्यायाः। परमात्मप्रकाश 1.57 वर ब्रह्मदेव.

8) दव्वं अणंत-पज्जयं। प्रवचनसार, 49

9) अनेकांतत्वं नाम अनेकधर्मात्मकत्वम् । सप्तभंगीतरंगिणी, पृ. 30; तत्त्वं तु अनेकांतम् । (युक्त्यनुशासन, 47).

10) जीवादि-अधिगम-उपाय भूतौ प्रमाण-नयौ। न्यायदीपिका, पृ. 4

11) एकदेश-विशिष्टोऽर्थो नयस्य विषयो मतः । न्यायावतार, 29

12) नयाः च अनंता... तथापि चिरंतनाचार्यैः सर्व-संग्राहि-सप्त-अभिप्राय-परिकल्पना-द्वारेण सप्त नयाः प्रतिपादिताः ।....

13) नैगमः संग्रहश्चैव व्यवहारर्जु-सूत्रकौ।
शब्दः समभिरुढैवंभूतौ चेति नयाः स्मृताः ।।

14) सकल-वस्तु-ग्राहक प्रमाणम्। प्रमाणेन वस्तु-संगृहीतार्यैकांशो नयः।
(आलाप पद्धति, कृतिकर्म, पृ. 97)

15) नयास्तु एकांशावलंबिनः । तत्त्वर्थाधिगमसूत्र 1-6 वर सिद्ध सेन.

16) विरुद्ध-धर्म-द्वयात्मके तत्त्वे, तत्राप्यन्यतरस्य धर्मस्य वाचकश्चनयः। पंचाध्यायी, पूर्वार्ध, श्लोक 5.4

17) नयो ज्ञातुरभिप्रायः । लघीयस्त्रय, 55 प्रमातुः अभिप्रायविशेषः। न्यायदीपिका, पृ. 125

Prof. Dr. K.V. Apte
Yajurved Apartment, S.T. Colony Road,
Vishrambag, Sangali-416 415

A Saint transforms from Saguna to Nirguna

The Bhagavad-Gita says-

"उत्क्रामन्तं स्थितं वाऽपि भुंजानं वा गुणान्वितम्।
विमूढा नानुपश्यन्ति पश्यन्ति ज्ञानाचक्षुषः।।
यतन्तो योगिनश्चैनं पश्यंत्यात्मन्यवस्थितम्।
यतंतोऽप्यकृतात्मानो नैनं पश्यंत्यचेतसः।।

(गीता अ. 15, 10-11)

Once while giving discourse on the book- Brahma-Yoga of the Gita, Date Maharaj illustrated a above verse showing the nature of God realized saint while leaving his mortal coil, i.e. when Saguna form of God is merged into Nirguna form of God. The Meaning of verse is , "Those who are deluded do not perceive Him, whether he goes beyond (the body) or resides in it, or experiences (the objects) on account of his being associated with the gunas; (but) those who are endowed with the eye of knowledge see Him." 5

Date Maharaj has scientifically explained in a simple way of the above content in his another book-Jnanadeva, The Light Beyond, that, "The flame of lamp kept under a vessel is extinguished without anybody's knowledge even so the realized person leaves his body without letting anyone knew about it. Know him to be the Parabrahma, the parampurusa, and the very abode of Myself." 2

In the Hindi translation of Jnaneshwari by Date Maharaj, the same has been written as-

या घाट के नीचे दीप । समझ न पड़े कब गया बुझ । वैसे वो पुरुष अर्जुन। छोड़े देह ।।98।।

वही होता है परब्रह्म। जिसका नाम परमपुरुष। जो है केवल निजधाम। मेरा ही जानो ।।99।। 3

From the above verse of Jnaneshwari, one can depict its general meaning that a lamp lit with fire if kept enclosed in an inverted earthen pot, then no one knows when the lamp gets off. While its scientific meaning is that the lamp gradually diminishes as it does not get air for burning. But to one's utmost wonder and awe is the spiritual subtle meaning of it which was experienced by Bhausaheb Maharaj.

Date Maharaj has said in his book that, "Bhausaheb was present when Nimbargi Maharaj passed away. He was extremely grieved at the loss. But as he had received the orders from his Guru to spread the cause of Parmarth, he began to meditate with increased zeal throughout the day and night, and the fruit was near at hand." 4

So in order to fully understand the subtle meaning of the verse from Jnaneshwari, the present author would like to narrate a part of Bhausaheb Maharaj's life which shows the nature of his grievance and how in course of time he followed the orders of his Master-Shri Nimbargi Maharaj.

A great devotee of Nimbargi Maharaj has once said about Bhausaheb Maharaj that, "Bhausaheb was present at the time of Nimbargi Maharaj's death. Such a moment of company with a great realized saint can be experienced by great fortune only ..... Realized saints used to see the Atman entering into mother's womb as well as while leaving human body at the time of death."

The above context will be fully comprehensible by following incident from Bhausaheb Maharaj's life. When Nimbargi Maharaj was nearly 94 years old, his body was very weak and had long time illness, but in spite of the feeble body, his spiritual schedule was going on as usual without any limitation. At that time Bhausaheb Maharaj's condition was very anxious with regard to his Master's illness, his body was there at Umadi but his mind was at Nimbargi.

One day Nimbargi Maharaj called upon Bhausaheb Maharaj from Umadi to meet him at Nimbargi. So on getting the Master's call, he went to Nimbargi and sat near him. At that time Nimbargi Maharaj was giving Nirupan to some sadhakas, and in spite of his illness he was seated in a peaceful manner. When he saw Bhausaheb Maharaj, he told him to sing an abhang. With throat full of grief, Bhausaheb Maharaj asked Nimbargi Maharaj to sing which abhang, and then Nimbargi Maharaj told him to sing -

अधिक देखणें तरी निरंजन पाहणे।
योगीराज विनवणी मना आलें वो माये ।।१।।
देहबळी देऊनी साधलि म्यां साधनीं।
तेणे समाधान मज जोडलें वो माये ।।२।।
अनंगपण फटिलें मायाछंदा सांठवलीं।
सकळ देखलिं आत्मस्वरूप वो माये ।।३।।
चंदन जेवीं भरला अश्वत्थ फुलला।
तैसा म्यां देखीला निराकार वो माये ।।४।।

पुरे पुरे आतां प्रपंचा पाहणें।
निजानंदी राहणे स्वरूपी वो माये ।।५।।
ऐसा जगन्नाथसागरू रखुमादेविविरू।।
विठ्ठलीं निराधार म्यां देखीला वो माये।।६।।

Saint Jnaneshwar points out in the above abhang that how he served his spiritual teacher Nivruttinatha and revealed the conciliation to get the highest knowledge of Niranjan. For this he sacrificed worldly attachment of physical body and see the niraakaar as ashvattha bloomed and filled with sandalwood odour.

If someone would ask the importance of that abhang and why Shri Bhausaheb Maharaj was asked to sing that abhang, then it is clearly reflected that when a great realized saint leaves his mortal coil he is going to live in the highest bliss i.e. Nijanand.

While singing this Bhausaheb Maharaj could not control his emotions, and with full of tears he sung that abhang. On seeing this Nimbargi Maharaj told him that, "Bhauraya! you will lead the whole spiritual responsibility. If you will weep like this then who will console other devotees." Then by tapping his back, Nimbargi Maharaj told him not to grieve, and return to Umadi to do his regular meditation and spiritual work but definitely come back to Nimbargi on 12th tithi (Dwadashi). With hard heart Bhausaheb Maharaj went to Umadi, but he grieved a lot as he knew that Nimbargi Maharaj was about to left his mortal coil soon. On 12th tithi, he rushed away to Nimbargi early morning. At that time also, he saw Nimbargi Maharaj in a very peaceful manner giving Nirupan to devotees. Nimbargi Maharaj asked him to read any few ovis from Chapter-8 from Jnaneshwari as he knew that Bhausaheb Maharaj always used to keep Jnaneshwari and Dasbodh along with him everywhere he used to go.

So when Bhausaheb Maharaj opened the book, with great wonder, the page that opened was of chapter -8 and he read two ovis which he saw first after opening the book. While reading the ovis, he felt sure confirmation that Nimbargi Maharaj will left that day. Nimbargi Maharaj then explained the meaning of the ovis that just as a lamp kept enclosed by an inverted pot gradually diminishes, likewise a realized saint also leave from this world and no one can know this when it happens, but only another realized person can know this, see this by the grace of his spiritual teacher; to achieve this stage one needs constant and perpetual meditation and only then a realized person is liberated from rebirth after merging into Parbrahman. Then by gestures of his hands he ordered Bhausaheb Maharaj to lead the Parmarth marg and then Nimbargi Maharaj became

silent and started meditation with outgoing and ingoing breath. Soon after some time, when Nimbargi Maharaj left his mortal coil, Bhausaheb Maharaj saw a divine light coming out from Nimbargi Maharaj's body, which was seen to no one else.

The present author is fortunate enough to witness the similar experience at the time of Mataji (Malti Bai- wife of Date Maharaj), as he was present at Jodhpur. Mataji had left food and water since seven days before her death and had declared that she is about to leave soon. The author experienced that Revered Mataji called him at her residence. I immediately went to Jodhpur. I was near to Mataji and moving my hands over her body with great love. Finally Mataji said the word- " ShriRam !" and left her mortal coil.

The conclusion is in the words of Date Maharaj- "The yogins see and realize within themselves and throughout all the conditions of life and beyond, is the Brahman itself. The Atma-jyoti or the Brahmanic light which they see as rising from the body and as appearing before them in their own form, after it had met the supreme Light above, is never absent from their vision." 1

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1- Brahma-Yoga of the Gita (Prof. V. H. Date) Page No. 564

2- Jnanadeva, The Light Beyond (Prof. V.H.Date) Page No. 91

3- ज्ञानेश्वरी (अनुवादक - विनायक हरी दाते) पेज नं. 115-116

4- Prof. R.D.Ranade and His Spiritual Lineage (Prof. V. H.Date) Page No. 34

5- Brahma-Yoga of the Gita (Prof. V. H. Date) Page No. 560

Shankar Lal Suthar
#509, Bhairav Nagar,
Desuri. Rajasthan
Cell : 09929782007

The concept of *Sarvabhutahita & Sakhya- Bhakti*

सन्नियम्येंद्रयिग्रामं सर्वत्र सम बुद्धयः
ते प्राप्नुवन्ती मामेव सर्वभूतहीत रताः ।।४।। (गीता अ. 12, 4)

Vinayak Hari Date Maharaj had written commentary on Brahma-Yoga of the Gita in his early spiritual career, when Gurudeo Ranade went through that commentary he advised him not to be in hurry to publish, it but to read it several times to go deep through the subtlest meaning of it. After that Date Maharaj spent 42 years in revising that commentary and when he published it afterwards, the outcome was a marvelous and brilliant commentary based on the saint's (Date Maharaj) actual experiences. It became as good as the book of Gurudeo R.D.Ranade- The Bhagavad-Gita as a philosophy of God- Realization.

Vinayak Hari Date Maharaj's rational and illuminating interpretation of *'Sarvabhutahita'* as described in his book- Brahma-Yoga of The Gita (1971 edition,Page No.476), is based on the ineffable description by Shri Amburao Maharaj and Shri Bhausaheb Maharaj. According to the great saints, "By *Sarvabhutahita,* he meant the five elements of earth, water, fire, wind and *aakaash,* of which the human body also is composed. And so, the only way in which the *'hita'* or the spiritual good which one may be able to confer on the elements is to meditate on the Name of God and to look at the forms of God with love and regard. He will thereby purify his own physical body by vitalizing it spiritually, though he may not be able to do any good with reference to the five great elements or to the mankind, or to all the creatures in the world."

According to Bhagavad-Gita, the general interpretation of the word-*Sarvabhutahita* illustrates to the welfare of all living entities or good to all the beings. But Date Maharaj's analytical approach to this concept of *Sarvabhutahita* illustrates various aspects of it rational as well as spiritual, achievable as well unachievable both. According to him, "The material good of all men in the world can never be achieved, even in the sense of providing equal opportunities to all. The spiritual good, however, is achievable to some extent because it can be given freely and equally like air and sunshine to all those who aspire for it, though not to those who do not want it. Besides, it is the gift given not by man to man, but by God to all those who aspire and deserve."

Sakhya-Bhakti : To be befriended with God

Once during a Sunday Program at Jodhpur dated 21 June 1981, while discourses on the Dasbodha , Date Maharaj said -

"ऐसें परम सख्य धरति। देवास लागे भक्ताची चति।

पांडव लाखाजोहरीं जळतां। वविरद्वारें काढलि।।११।।" दासबोध द. 4 स. 8, 11

For this he gave an instance from Shri Bhausaheb Maharaj's life which clearly shows the exact meaning and its spiritual significance of the above said verse from Dasbodha. He said that Shri Bhausaheb Maharaj used to go to forest at midnight for doing his meditation; once asked by a devotee about the reason to go there at midnight and that he even not get afraid by the wild animals and in the hours of darkness. On this the reply of the saint was that from whom he should fear when the immaculate form of God as a soldier with firelight in his hands walks before him. While telling this instance Date Maharaj asked the devotees that when would it happen? He further continued by saying the similar interpretation of Saint Tukaram Maharaj - "मेरी सर्व चिन्ता है वट्ठिल को."

Here a question may arise that if a person would have gone along with Shri Bhausaheb Maharaj at that time, would he be able to see that immaculate form of God as a torch-bearer soldier walking before the Saint. It will be possible only if that person too is God-realized or Graced by the Saint otherwise he would not have any such vision. The above mentioned fact is justified by me when I was travelling with Date Maharaj to Mathura, Gokul and Vrindavan and happened to be a witness of its truthfulness. At the bank of Yamuna river, Date Maharaj showed with the gesture of his hands that- "Look! this is the place where Krishna has killed the Serpent- कालिया मर्दन" and at that very moment I saw the huge serpent-Kaalia with its hood upwards in the sky; that divine vision was the outcome of Grace of the great Saint.

Likewise, Date Maharaj has given a profound interpretation regarding above context in his Hindi translation of Jnaneshwari, page.no. 156 that is -

ऐसे जो पवित्र तत्त्वज्ञ भक्त । उनको कर्पूरदीपदर्शनार्थ । होकर दीपिका धारक । चलता हूं आगे आगे ।।४२।। हो जभी अज्ञानतिमिर धन । तो भी करके उसका नाश । ज्ञानका करता हूं नित्योदय । मद्भक्तोंके लिए ।।४३।। ऐसे प्रेमलप्रियोत्तम । बोले जब पुरुषोत्तम । तब मनमें ही बोला अर्जुन । 'हुवा मेरा मन शान्त।।४४।।

The saint has beautifully revealed the spiritual secret meaning of the above verse in his book- Jnanadeva- The light beyond , that, "This is how I give up myself entirely to my devotees in exchange for their love for Me. Residing always in the hearts of those who love me and of those who are convinced that everything is a trifle except myself, I destroy the darkness of ignorance in their minds and walk before them as a torch-bearer of knowledge. At this Arjuna become calm."

Here I would like the readers to be attentive to the another interpretation illustrated by Date Maharaj in his book- Spiritual Treasure of St.Ramdas (Page No.60) , in which he cleared very speculatively by answering his above question that this will only happen when one become

befriended with God or Guru, "The key to achieve the friendship of God lies with the devotee alone. He should not hide anything from God, but communicate to Him with confidence, love and prayer every secret of his heart. He should constantly meditate on Him, pray for the grace, and live and move and have his being in God."

"आकाशमार्गी गुप्त पंथ । जाणती योगयि समर्थ।
इतरांस हा गुहयार्थ । सहसा न कळे ।।५।। दासबोध. 1 स. 9, 5

Bhausaheb Maharaj had interpreted wonderfully the meaning of the above verse as - आकाशमार्गी = भावपूर्ण अंतकरणाने i.e. internally devotional attitude towards Guru,

गुप्त पंथ = वैखरी वाणी से उच्चार न करते हुए परा, पश्यन्त और मध्यमा वाणी से गुप्त जगह पर नामस्मरण करने का पंथ.

सहसा = सह + सहा = सहाही विकार, जिसके मन में गुंथे हुए है ऐसा ये गुप्त अर्थ, न कळे = समझ में नहीं आना.

This teaching of Bhausaheb Maharaj was given by Amburao Maharaj to devotees.

अपूर्वता या परमार्थाची । वार्ता नहीं जन्ममृताची।
आणि पदवी सायोज्यतेची । सन्निधिची लाभें ।।१३।। दासबोध द. 1 स. 9, 13
सायोज्य = सहा + युज, सहा = षड् विकार - काम, क्रोध, लोभ, मद, मोह, मत्सर.

As siad by Saint Eknath, काम should be for God's Bhajan, क्रोध for इंद्रीय दमन, लोभ for तीर्थ, मोह for सज्जन , मद for दुर्जन and मत्सर with world, thus षड् विकार - six passions should be kept towards आत्म भाव; but Bhausaheb Maharaj changed this interpretation and said it like this- काम should be for भक्तीभाव, क्रोध for शरीर भाव, मद for सांसरकी वस्तु, मत्सर for माया, लोभ for नामस्मरण and मोह towards सद्गुरू चरण. Thus one's passions and त्रीगुण transforming into God's form or देवरुप is called as सायुज्यमुक्ती.

परमार्थी तो राज्यधारी । परमार्थ नाहीं तो
भीकारी। या परमार्थाची सरी । कोणास द्यावी ।।२३।। दासबोध द. 1 स. 9, 23

Vinayak Hari Date Maharaj has mentioned in his book- Spiritual Treasure of St.Ramdasa (Page No. 43) that, "When one becomes lodged in Brahman and attuned with the life in it, he gets all the rest and calm he wishes to have.

One who has got this has got the Kingdom of God; all others are no better than beggars. Or, to put it differently, one may be said to have fulfilled the end of his life by realizing God; the others are sinners only."

Shankar LaiSuthar
#509, Bhairav Nagar,
Desuri. Rajasthan
Cell : 09929782007

Gurudev Ranade's Concept of Mysticism - The Philosophical Study

Introduction:

In the philosophical system, Mysticism is considered as an end of philosophy. This is direct union of soul with the divinity through contemplation; love which attempts to determine the processes and means to realize this end. When we understand Mysticism in this sense, it is the supra sensory and supra intellectual perception. It is ineffable and intuitive character of experience. This is a silent enjoyment of God,which can be considered as a definite experience of life in which one has God - experience.

According to GurudevRanade-"Mysticism signifies the highest attitude of which man is capable, namely, a beatific contemplation of God, and its dissemination in the Society and the World."(R D Ranade. 1997:6). This contemplation according to Mysticism is not based on a merely analogical knowledge of the infinite but as a direct and immediate intuition of the Infinite. It is definite religious experience of life.

Meaning of Mysticism:

- The doctrines or beliefs of mystics; specif, the doctrine that it is possible to achieve communion with God through contemplation.Any doctrine that asserts the possibility of attaining an intuitive knowledge of spiritual truths through meditation. Vague, obscure, or confused thinking or belief.(Webster's New World Dictionary)
- In religion, the attempt by an individual to achieve a personal union with God or with some other divine being or principle. Mystics generally practice daily meditation.(Cultural Literacy Dictionary)

Mysticism is a spiritual belief. An example of mysticism believes that a direct connection can be made with God through sitting and thinking. It is related or based on intuition, contemplation or meditation of a spiritual nature.

Definition of Mysticism:

Some of the important definitions of Mysticism are as follows:

- **According to Underhill** "Mysticism, in its pure form, is the science of ultimates, the science of union with the Absolute, and nothing else, and that the mystic is the person who attains to this union, not

the person who talks about it. Not to *know about,* but to *Be,* is the mark of the real initiate"(Underhill.1911:72)

- **According to Inge** "A mystic is one who has been, or is being, initiated into some esoteric knowledge of Divine things, about which he must keep his mouth shut or, possibly, he is one whose eyes are still shut, one who is not yet an". (Inge. 1995:4)
- **According to Ranade** "Mysticism denotes that attitudes of mind which involves a direct, immediate, first - hand, intuitive apprehension of God".(R D Ranade. 1997: 6)

Characteristics of Mysticism:

- Mysticism is the supra sensory and supra intellectual perception
- Mysticism is the infinite consciousness of God
- Mysticism is union with God or Reality
- Mysticism is ineffable
- Mysticism is pure love and happiness
- Mysticism is loss of ego

The evolution of the Mysticism is involves the faculty of intuition, super sensuous experience and central initiation. According to Gurudev Ranade there are three important aspects of the characteristics (R D Ranade.2008:3-5)

1) **Psychological** - Spiritual experience is may be made continuous. It is process of growth. From day to day and from year to year and ultimate result is super sensuous experience

2) **Metaphysical** -Universal and necessary experience is objectively valid. And correspondence of universality, objectivity, necessity and validity all these marks are presented in the mystical experience.

3) **Epistemological** - Three important theories are Idealism, Realism and Pragmatism. First one stressing the coherence, second one is correspondence and third one is satisfaction. This satisfaction in mystics opinion is beatification, bliss or ecstasy.

Gurudev Ranade said that,the criteria of mystical experience are Intuitional character, Intellectual aspect, Moral aspect, Emotional aspect, Universality and Validity. These are spiritual ways for mystical experience.

According to **William James** in his ***"The Varieties of Religious Experience"four*** marks of mystical experience.(James. 1929:380-381)

Ineffability - its quality must be directly experienced, it can't be imparted or transferred to others in this peculiarity mystical status are more like status of feeling then like status of intellect.

Noetic Quality - it is status of feeling, mystical status seem to those who experienced them to be also status of knowledge. They are states of insight into depths of truth unplumbed by the discursive intellect. They are illuminations, revelations full of importance.

Transiency - Mystical state cannot be sustained for long. Except in rare instances half an hour or at most an hour or two, seems to be the limit beyond which they fade into the light of common day. Often when faded, their quality can but imperfectly be reproduced in memory.

Passivity - Mystical status with certain definite phenomena of secondary or alternative personality such as prophetic speech, automatic writing or the mediumistic trance.

According to W. R. Inge there are three stages of mystical life: (Inge. 1995:10-12)

1. Purgative life.
2. Illuminative.
3. Unitive life or state of perfect contemplation.

In the first stage, this is stage where the usual language in treatises intended for monks. The purgative life necessary includes self-discipline does it necessarily include asceticism means nothing but training. Mysticism enjoins a dying life, not a living death. Moreover, asceticism, when regarded as a virtue or duty in itself, tends to isolate us, and concentrates our attention on our separate individuality. This is contrary to the spirit of Mysticism, which aims at realizing unity and solidarity everywhere Monkish asceticism rests on dualistic view of the world which does not belong to the essence of Mysticism.

The second stage, the illuminative life, is the concentration of all the faculties, will intellect and feeling upon God. It differs from the purgative life. Not in having discarded good works, but in having come to perform them. The struggle in now transferred to the inner life.

The last stage of the journey, in which the soul presses towards the mark, gains the prize of the its high calling is the unitive or contemplative life, in which man beholds god face to face and is joined to him.

Conclusion:

Mysticism is considered as a divine life and this journey is not

complete without the above mentioned steps. Gurudev Ranade explains this journey by imposing on incentives to spiritual life, necessity of moral preparation for mystical life and spiritual teacher. He emphasized on both Indian mysticism and Western thinkers.All the mystics in east and west say the same mystical experience but they are in different languages. It is transcendental and spiritual way, union with absolute, beatific contemplation of God; this is called as *Lingangsamrasya, Nirvana, Kaivalya, Moksha, Liberation, Ultimate Reality, etc.* It is the definite experience of life.

In this article an attempt is made to understand Gurudev Ranade's concept of Mysticism by analyzing his writings.

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Ms. Deepa G. Kittur
Research Scholar
Dept. of Philosophy
Karnatak University
Dharwad.
email : deepagkittur@gmail.com

Sitting - Prof. R.D. Ranade & Prof. Bruch (1902-1973)

Mr. V.P. Kanetkar of Dharwad, a retired station master, who was present at the sitting in Nimbal on the day during May 1954,when Prof. George. B. Burch - Department Of Philosophy at Tufts College, Metford, Massachusetts-attended the sitting, writes-

In reply to a question put by Mr. Burch Shri. Gurudev told him" Physiological or Psychological meditations are no ends in themselves, but they must lead to mystical meditations. To acquire a mystical attitude, one must meditate upon the name of God imparted by a realized spiritual teacher, internally, with rigorous intense, having one pointed devotion regularly for a long time, till one lands in "passive alertness".

When Mr. Burch requested Shri. Gurudeo to kindly elaborate 'passive alertness', he promptly replied,"that State is to be experienced and not be expressed, as it is ineffable. So no argumentative elaboration is needed".

Prof. Burch:' Sir what are your timings of meditation'?

Shri. Gurudeo: For me meditation is first, foremost and always.

Prof. Burch: Sir I am told that you live only on tea and nothing else. Is it correct? Shri. Gurudeo: "No meditation. No tea."

RELIGION IN THE LIGHT OF SCIENCES

BY

DR. JACQUES DE MARQUETTUE

(23rd April 1988-22 August 1969 Paris)

DEDICATED TO THE MEMORY OF

DR.R.D.RANADE

IN LOVING GRATITUDE

A further and all-penetrating influence was the meeting of a real Mahatma, Professor Dr. Ranade, the Vice-Chancellor of the Allahabad University, probably the foremost Gnana Yogi of our age. He accepted me as a disciple in 1955.

Book Review

PHLOSOPHICAL AND OTHER ESSAYS Part - 1 R. D. Ranade M. A., D.Litt. Emeritus Professor of Philosophy, Allahabad University. Reprint 2013; Academy of Comparative Philosophy & Religion, Hindwadi, Belgaum. First Edition 1956 published by W. T. Apte, Chairman, Shri Gurudeva Ranade Satkara Samiti, Jamkhandi. Price Rs. 200/-

As the Preface of this volume makes it clear, it has been prepared by Shri Gurudeva Ranade Satkara Samiti for its presentation to Shri Gurudeva Ranade on the auspicious occasion of the Amrita Mahotasva (70th Birthday Celebration) which fell on the 3rd of July 1956. The volume comprises a few select essays and review articles contributed by Gurudeva Ranade to different journals at different times. Professor N. G. Damle of Fergusson College, Puna wrote a learned and illuminative Foreword to the volume.

The first four essays of the volume are an evidence of Professor Ranade's thorough-going critical study of early Greek philosophers viz., Hera kleitos; the Eleatic philosophers Xenophanes, Parmenides, Zeno and Melissos; Thales; and Ptotegoras. The authenticity of this critical study is all the more enhanced on account of Professor Ranade's knowledge of the Greek language which enabled him to dive deep into original sources. It would be of interest to know that Shri Aurobindo was so much impressed by these articles that he opined that a complete history of Greek Philosophy by "this perfect writer and scholar' would be "a priceless gain." Above all, there was a correspondence between Shri Auribindo and Professor Ranade regarding Herakleitos. Both of them differed in respect of the question whether Herakleitos was a mystic. Shri Aurobindo called him a mystic, whereas Professor Ranade disagreed with this view and held that Herakleitos belonged to the scientific tradition and not to the mystical. In his first essay on Herakleitos Professor Ranade tells us that the real reason for his obscurity is that he wrote in aphorisms, and often his style is anti-thetical e.g., "The name of the bow," he says "is life (Bios), but its work is death." He is also called a weeping philosopher as contrasted with Demokritos who is called a laughing philosopher. This charge against Herakleitos is owing to some traces of pessimism found in his writings. "Man", says Hreakleitos, "is kindled and put out like a light in the night-time." "Time is like child playing draughts; it amuses itself with Counters, and builds castles on the sea-shore for the sake of throwing down again. Construction and destruction, destruction and construction - this is how

the supreme principle acts. Professor Ranade argues that we have still more justification for calling him a philosopher who made other people weep. He attacked all his predecessors, Homer, Hesoid, Pythagoras, and the rest. He said that Homer deserved to be turned out of lists and whipped with lashes. Pythagoras has much learning and bad art. Professor Ranade called him a philosopher "who did not weep but made other people weep ..... a philosopher who railed at the people, a veritable fire-breathing philosopher like his compeer - Nietzsche."

Professor Ranade calls Herakleitos "a veritable philosopher of war, because he found the reign of war and strife where ever he looked. War is the very spring of all things, and thing come into being through strife; and they are supported by strife. War is natural and just." Disagreeing with Zeller who denies that Parmenides was acquainted with Herakleitos, Professor Ranade asserts that Parmenides does refer to Herakleitos when he writes about "undiscerning crowds in whose eyes it is and it is not, the same and not the same, and who suppose that all things follow the back-turning course." From the precedence of Herakleitos to Parmenides, says Professor Ranade, it becomes clear that the doctrine of becoming preceded the doctrine of being. Hegel's contention that the logical category of becoming must follow that of being is not historically justified. Professor Ranade thus rejects Hegel's favourite idea that the logical order of development corresponds to the historical, and that categories of Understanding are at the same time the categories of Cosmos.

One of the central points of the philosophy of Harakleitos is his idea of perpetual change, a continuous flux, or as Plato and Aristotle expressed it - all things flow. Herakleitos says that the sun that rises up every morning is new every day; you cannot step twice in the same waters, for "other and other waters are ever flowing on." Professor Ranade gives credit to Herakleitos for the first time broaching an important scientific truth that nothing in the world is absolutely stationary, but that all things are perpetually changing, and it is the dynamic that matters for science. Herakleitos named the Fire as the ultimate substance which serves as basis for incessant change. As regards the nature of Fire, Professor Ranade says, "Herakleitos understood by Fire a kind of world-forming force, the Logos, and identified it in succession with Zeus, and with Eternity. It was the supreme principle of the of the world from which various forms of matter, namely, air, water and earth proceed (Way Down) and to Fire they return in the reverse order (Way Up). His pregnant aphorism is - the Way Up and the Way Down are the same. Herakleitos, therefore a monist. As regards the process by which the One becomes the Many, Herakleiotos propounds his important idea of Exchange. All things are exchanged for Fire, and the Fire for all things. There is no destruction of matter; energy is conserved,

humility: "Except ye become as little children, ye shall not enter into the Kingdom of Heaven" (St. Matthew XVIII. 3). In modern times Hegel transmutes Herakleitos' idea of change into a theory of development, and the concept of harmony of opposite tension into the logical device of thesis and anti-thesis to be subsumed under a higher synthesis. To Bergson, as to Herakleitos, immobility is purely an appearance because Reality is ever in a flux. Professor Ranade says, "As contrasted with the physical flux of Herakleitos, we have the psychical flux of Bergson."

Summing up the contribution of Herakleito to science and philosophy. Professor Ranade says, " In general, Herakleitos first noticed in science the absolutely dynamic aspect of the universe, the Law of Conservation of Energy and polarity; the fact of self-consciousness in psychology; Rationalism in epistemology; in morals, the superiority of the 'dry soul' (wine moisturises the soul); in Politics, the opposition to democracy." Herakleitos was the head and fount of the opposing streams of thought, Relativism and Rationalism, which between them have divided the whole philosophical world down to this day.

The second article included in the volume is "Aristotle's criticism of the Eleatics" authored by Professor Ranade. Professor Ranade tells us that the general character of Eleatic Philosophy is metaphysical, and not materialistic as supposed by Zeller and Burnet. Aristotle differentiates the the Ionian Monism and Eleatic Monism on two counts. Firstly, the former regarded the being as in motion, while the latter regarded it as motionless. Secondly, the two schools differed among themselves in respect of the logical character of being. The Eleatic Philosophy developed stage by stage through its great representatives, Xenophanes the theologian, Parmenides the ontologist, Zeno the Dialectician, and Melossis the philosophical mystic. Xenophanes was the founder of the Eleatic doctrine that the Many exist only in name and that the One alone truly exists. Xenophanes passed on the concept of 'immovability' of being to Parmenides, Zeno and Melossis in that order.

Professor Ranade does not agree with Aristotle's unjust criticism that Xenophanes that his thought was crude, and had no philosophical value. The real annoyance of Aristotle against Xenophanes is that he finds no place for his pet theory of four-fold causation. Professor Ranade remarks that Aristotle is too much obsessed by his theory of causation. "The problem of Philosophy is not identical with that of cause; but it includes other considerations no less vital. "

Xenophanes' contribution to moral education has been side-lined by Aristotle who judges him merely from the point of view of abstract metaphysics. Xenophanes came down heavily on the ascription of

"measures" are fixed, that is the soul of it is justice. Professor Ranade tells us that the two catch-words, Change and Exchange subsume the whole of the philosophy of Herakleitos.

The great problem that arises before any philosophy of Change is how to account for the static appearance of the world. Here Herakleitos offers another significant notion: the Law of Opposite Tension. Harmony or static appearance of the world is secured by the very strife wherein action and reaction are equal and opposite. For instance, the sweet note of the lyre is due to a similar tension and retension, as Campbell puts it. For Herakleitos there are no differences of kind among things, but things differ only in degree. There is no absolute distinction between night and day, between good and bad, and between life and death. This is the famous Law of Relativism formulated by Herakleitos which later influenced the Sophistic teaching. The Law of Relativism stops at God, even though it holds good about men: to God all things are fair, and good and just, but men hold some thins unjust and some just.

Referring to the directly opposite views of Zeller and Burnet whether Herakleitos did or did not hold the theory of periodic Conflagration, Professor Ranade says that both the thinkers have assumed that Conflagration and change are mutually contradictory. Conflagration and change are equally essential for a right understanding of the position of Herakleitos. For Herakleitos the Conflagration did not mean the end of the world for ever. The world as it takes the Way Up at the time of Conflagration so far from being reduced to nothing, is reduced to a Ball of Fire; and when a future periodic generation of the world takes place, it is by this Ball of Fire taking the Way Down that we get the world once more. Thus there is a periodic Conflagration and manifestation of the world.

Various sides of the Philosophy of Herakleitos influenced both ancient and modern philosophers. His Relativism paved the way for the 'Homo Mensura' of Protagoras. Plato's view of the phenomenal world was anticipated by the flux of Herakleitos. Stoics were influence by the rationalism of Herakleitos, wherein insisted on Reason or Word (Logos) for the first time in history of philosophy. The Stoic conception of the immanent Reason of the world passed on to Philo, the Jew, who understood in the sense of "the dynamic, the energy and self-revelation of God." St. John borrowed it from Philo and made use of it in his Fourth Gospel wherein he made it fully personal by saying how the Word became Flesh, subordinating the aspect of Logos as Reason to that of the Logos as Word. Christ was the Divine Word sent by Father as an expression of His Spirit Herakleitos' dictum that "the Kingdom belongs to the child" later on became the central teaching of Christianity, namely, in the doctrine of

stealing, adulteries and deception to gods because it set a very bad lesson for moral instruction to the young. Plato and Aristotle also inspired by Xenophanes in this regard. Aristotle even advocated censorship of stories of gods which tend to place false models before the young. Again, Xenophanes bewails that people prize physical strength more than wisdom. He asks, "would a city be better governed for having more wrestlers than philosophers?' Moreover, Aristotle sympathises with Xenophanes for his attack on anthropomorphism. Professor Ranade regards the monotheism of Xenophanes who believed that there were no gods, but God as more radical than that of Aristotle who believed that stars were divinities. He says," The Jewish God may be a judge, the Platonic God a Demiurge, the Christian God may a Father and Aristotle's God may be a Theoriser, but Xenophanes' God is an all-sentient God, "the whole of whom sees, the whole perceives, the whole hears, and who without effort sets in motion all things by mind and thought." There is a strain of physico-theological argument in Xenophanes who looked at the star-studded sky and said that "the One is, namely God."

Coming to Parmenides, Aristotle compliments him for his invulnerable argument that "all things are one, so that monism is the only consistent position. But objecting to the method Parmenides, he says," Parmenides makes the false assumption that Not-Being does not exist in addition to being. Aristotle himself believed in the separate existence of Not-Being as the matrix of all intermediate existence whatsoever. Rejecting the complete separation between substance and quality by Aristotle, Professor Ranade tells us that the merging together of the substantival and adjectival existence by Parmenides has a logical as well as metaphysical significance. The unity of subject and predicate from logical view-point implies the unity of thought and being from the metaphysical view-point. Plato and Aristotle rightly understood this view as implying the identification of the real and the rational, thus maintaining Parmenides as the father of Western Idealism.

Professor Ranade exposes the fallacy of the materialistic interpretation of Parmenides by Burnet and Zeller by pointing out that both of them have mistakenly interpreted the statement of Parmenides that Being "resembles" a sphere as meaning that Being is "identical" with a sphere. Comparison is not identification. Professor Ranade agrees with Professor A. C. Campbell that the nidentity of Thought and being asserted by Parmenides is a vision of the later Ontological argument.

The idealistic interpretation of Parmenides leads Herr Garbe to point out the extreme similarity of the Greek Eleaticism and Indian Monism of Shankaracharya who identified 'sat' (Being) and 'chit' (Thought).

Pointing out other similarities between the thoughts of Parmenides and Shankaracharya, Professor Ranade tells us that they may enable us to call Shankaracharya the Indian Parmenides. However, the analogies of Greek and Indian thought have to explain on the theory of Parallelism and not on the unproved and unprovable theory of Inter-influence.

Zeno was the follower of Parmenides. He defended his Master's changeless being with negative arguments. While Parmenides affirmed Unity and Immovability of Being, Zeno denied plurality and motion. Zeno's arguments against motion are so ingenious and merciless that Greek philosophers could only scratch their heads. Among his arguments the two are significant. It would be impossible for Achilles of swifted foot to overtake a creeping tortoise, if it has got a start ahead of him; that flying arrow must be regarded as at rest. Aristotle pointed out the confusion of the infinite and the infinitesible underlying Zeno's two arguments. But Professor Ranade calls this criticism as inadequate. The modern theory of infinitesimal calculus alone supplies us with the only possible answer to Zeno' sophisms.

Zeno repelled the attacks of the advocates of plurality and motion. He contributes more to the history of science than to the history of metaphysics. Melissos, on the other hand, looks at the metaphysical doctrine of Parmenides per se, and carries it to its logical conclusion. Burnet gives a materialistic interpretation of the doctrine of Melissos ignoring the definite statement of Melissos that the Being cannot have a body, and therefore it must be regarded as incorporeal. Though Aristotle wrote that Melissos seemed to take hold of Unity according matter, Professor Ranade warns that it does not mean that Melissos was a materialist. As Adamson points out matter with Aristotle is a much wider notion than corporeality; there is for him, for example, intelligible matter. The 'Logos' is the abstract, the complete representation of what is essential to the thing. We have to understand Aristotle as implying that while Parmenides looked at Unity from the abstract point of view, Melissos may have looked it from the concrete. Professor Ranade praises the deductive method adopted by Melissos which reveals to our vision the whole panorama of metaphysical truths. He comments that Aristotle with his empiricist bias failed to appreciate the deductive method so successfully applied by Melissos, and to carry it to perfection. Finally, Aristotle failed to perceive that the painless, griefless Being of Melissos was merely a negative preparation for his more positive, ecstatic theoretic God whose transcendence serves to place him on a higher pedestal than would be assigned to the thoroughly immanent Eleatic God.

The third article included in the volume under review is on 'Thales'. Thales predicted correctly the solar eclipse at a time when the Earth was itself regarded as a flat disc and not as sphere. Besides Astronomy, Thales was interested in Geometry. Dr. G. J. Allman tells us on the authority of Eudemos that Thales was first to find out that when two straight lines cut each other, the opposite angles they enclose are equal to each other; that the angles at the base of any isosceles triangle are equal to each other etc. Thales was also able to find out a method for determining the height of a pyramid.

Thales was also the inaugurator of a Philosophy of Nature in Greece. Hesoid had said that it was the Earth that was the basis of the Cosmos; Thales went beyond Hesoid and gave the Earth itself a substratum. The Earth itself floats like a piece of wood on the surface of Water. Thales thus chose Water as the primary substance. Perhaps Thales might have chosen Water because of its great adaptability to change. Aristotle testifies that Water is not merely "that from which all things spring which is the first principle of them," but rather "that of which all things consist, and from which they first come to be, and into which they are finally dissolved - that is the element and the principle of things". Professor Ranade comments that we may compare this argument of Thales with the definition of the Absolute as proposed by one of the Upanishads. The Absolute is there cryptically defined as 'tajjalan', that from which things are born, into which they are resolved, and in which they live and have their being. Aristotle tells us definitely that these early cosmologists were believers in a principle like that of the conservation of mass: "The substance remaining, but (only) changing in its modifications. Beside the material cause, Water, Thales seems to have regarded the soul as something endowed with the power of motion. Aristotle mentions that Thales thought that the loadstone has a soul because it moved iron. The conception of soul as efficient cause was explicitly given by Anaxagoras. But the credit for it must be given to Thales according to Professor Ranade. This conclusion is strengthened when we take into the statements of Plato and Aristotle that ascribe to Thales the further notion that all things are full of gods. Thales saw soul everywhere. He believed in a panpsychic view of the world, though he did not believe in one World-Soul.

Plato included Thales among the seven Wise Men of Greece because of his practical wisdom. The seven Sages were Thales, Solon, Pittacus, Bias, Cleobulus, Myson, and Chilon. They were each credited with one distinctive maxim such as "Know thyself, "Nothing too much", "Know thy opportunity" etc. were inscribed on the Apollo's temple at Delphi. The maxim of Thales "Know thyself" came down to Socrates who made it the

keystone of practical life. Thales also tells us in Christian spirit to love our neighbour as well as ourselves; he tells us not to forget our friends whether present or absent; he advises us to look to the past which is certain not to the future which is obscure; he warns us to disbelieve even probabilities from our enemies and even improbabilities from our friends. These maxims have come down to us through a number of centuries, and they show according to Professor Ranade how even a water-philosopher could discourse on moral science.

Professor Ranade's next article in the volume under review is "Aristotle's critique of Protagoreanism". Aristotle joined hand s with Plato in the scathing criticism of the relativistic and sceptic trai of thought initiated by Protagoras. Professor Ranade remarks that Aristotle's criticism involving psychological analysis of the nature of sensation and his account of truth and error is profound and unassailable. The dictum of Protagoras that "Man is the measure of all things" is criticised by Plato and Aristotle by putting an individual interpretation of "man". Things are different from individual to individual. There is no essential nature of anything whatsoever which could be apprehended by all men alike. In this context Professor Ranade dismisses the generic interpretation of "Man" by Gomperz as also the humanistic interpretation of F. C. S. Schiller as "entirely forced and unnatural". Aristotle's three-fold criticism is: (1) Mere sensation could not constitute knowledge. It requires a moulding activity of thought in order to produce knowledge. (2) If all perceptions are equally valid, there would be no difference between dream experience and waking experience, imagination and perception. (3) The judgements of different people are not equally valid; the judgement of a physician and the opinion of the ignorant quack ate not equally decisive in regard to a disease. Aristotle's crushing argument against the relativist is that if all things are relative, this very statement mist itself be relative and can be no more false or true than any other statement. If again the relativist says that all things exist in relation to the percipient, this percipient himself must exist in relation to another percipient and so on ad infinitum.

The second criticism of the doctrine of Protagoras is that it leads to scepticism. According to Aristotle the Protagorean dictum that "the same thing is both is and is not, and is bad and good" involves a direct denial of the Law of Contradiction which is the most fundamental law of thought. Professor Ranade thinks that Aristotle's argument from differences of value among things which is the final answer to the relativistic sceptic who would say that to be or not to be is to him equally valid.

Aristotle does definitely say that there is a more or less in the nature of things. He who says that two and two make five is less wrong than he

who thinks that make four. The more a thing is nearer to the norm, the less of an error it would be. Professor Ranade compliments Aristotle for his very original theory of Truth, that Truth is one but error infinite. Metaphysically, Aristotle states that the First Mover is himself unmoved and so is the emblem of Absolute Truth. Two and two make a thousand. The absolute truth is that two and two

The fifth article in the volume under review is "A Philosophy of the Spirit" which is in fact an abstract of the Presidential address delivered by Professor Ranade at the 13th Session of the Indian Philosophical Congress held at Nagpur in December 1937. Making a general survey of the recent discoveries in modern Physics, Biology and Neurology, Professor Ranade tells us that they are in harmony with Idealism. In Physics Sir James Jeans maintains that time and space are mental constructs, and that there is one continuous stream of life running through the whole of Nature which permeates us all. Driesch from his biological experiments concludes that life is an autonomous principle which he calls the 'enetelechy' which can be called 'psychoid' in respect of human life. Professor Ranade prefers to call it 'spiriton' (a new term coined by him) which corresponds to the tern 'bindule' used by Jnaneshvara and other mystics. Mr. Head's researches in the field of Neurology establish that the 'Thalamus 'in the brain is the seat of emotions. This discovery combined with the long time knowledge of 'Cortex' as the seat of intellection shows how intellect controls emotions. The ideal would be a perfect harmony and cooperation between intellect and emotion, or Jnana and Bhakti.

Professor Ranade considers Bergson's doctrine of the two sources of morality and religion, and critically remarks that ultimately only one source viz. Intuition. He also criticises Bergson's E'lan as being biological and not a spiritual principle. Regarding the Buddhist Philosophy, Professor Ranade opines that the spiritual illumination of Buddha consisted of an actual mystical experience, and that his 'Anatta' does not negate the reality of the self. Buddha's soliloquy immediately after his spiritual illumination refers to the soul. 'Gahakaraka ditthosi' i.e., 'It is the builder of the body whom I have I have discovered, but whose house I have entirely demolished'. When a critic inquired from Buddha as to what he meant by preaching adoctrine of No-Soul or Anatta, he replied that the body or the mind or the sense were not the soul, but that it would be a sacrilege to deny the existence of a spiritual principle.

Professor Ranade criticises the philosophies of Italian thinkers Croce and Gentile for their atheism and the theory of infinite progress. Croce' ever-evolving Absolute is the very philosophical prototype of Mussolini's never-ending political ambition. History shows that politics of

a nation is determined by its prevailing philosophy. Rousseau, Voltaire and Diderot paved the way of the French Revolution. Hegel and Nietzsche paved the way for the great World War of 1914. Modern Fascism is rooted in the ever-evolving Absolute of Croce. As against this we have the politics based on the principles of non-violence and truth revived by Mahatma Gandhi. Professor Ranade regards them as merely the flowers of which root are the Spirit. Universal brotherhood should be the foundation of our politics, as His Excellency Sir Hyde Gowan said. Professor Ranade agreeing with this ideal added that it should repose on a spiritual basis. Philosopher's work is to bring about peace and harmony in the Society, the State and the world at large by moulding them to a common consciousness of one Spiritual Principle which underlies all creeds, and faiths and races.

In his next essay on 'Yajnavalkya and the Philosophy of Fictions' which Professor Ranade contributed to the Commemoration Volume in honour of Dr. Ganganatha Jha, the late Vice-Chancellor of the Allahabad University, a comparison is made of Yajnavalkya's Fictionalism with the Philosophy of As if propounded by Vaihinger. Yajnavalkya's Fictionalism is based on the firm foundation of Atmanic experience, while that of Vaihinger is sensationalistic leading to inconsistencies.

In his gem of a short essay on the 'Meditations on a Fire-fly' Professor Ranade tells us that the poor creature has reminded him of mankind. Man is but an 'igneous worm' like the fire-fly. Man is 'igneous' because he has light within (the divine spark), in contrast to fire-fly which seems to have the light without (the phosphoric spark). But both agree in being worms, the tiniest parts of the boundless creation. We are forced to the inevitable conclusion that all greatness must sometimes shrink to a poor measure in the claws of Destruction! Vanity of vanities, all is vanity! Everything plays its part in time, and is soon lost in the womb of annihilation.

"The Centre of the Universe" is one of Professor Ranade's earliest essays written under the spiritual influence of Carlyle. While once observing a cricket match on the play ground of the Deccan College, a thought arising from his *peculiar mystical* experience flashed across his mind, that the whole universe might be regarded as full of spirit! The universe, he felt. Is but an Infinite Circle with its Centre Everywhere and Circumference Nowhere. To come to know the Centre of the Universe, its Presiding Element, is to solve the Problem of all Problems.

The next essay "Indian Theism" is Professor Ranade's review of the book on Indian Theism authored by Rev. N. Macnicol of Poona. Professor Ranade has criticised Macnicol's view that Indian Theism that it is, unIndian because it has been possibly borrowed from Semitic thought.

Again, Macnicol is biased against Advaitism. He thinks that Advaitism cannot be reconciled with Bhakti. He, however, greatly appreciates the contribution of poet-saints to Indian Theism, specially the importance given to 'shabda' and 'Guru'by Kabir.

The next essay "The Ideal of Kingship" is a review of 'Ashoka', a book written by D. R. Bhandarakara M. A., Professor of Ancient Indian History and Culture, University of Calcutta in 1925. In his "Republic" Plato depicts a fine picture of a Philosopher-King. Emperor may indeed be regarded as such a Philosopher-King. As an ideal king he ruled over his vast empire with one-pointed devotion to the welfare and happiness of his subjects in this world and the next world. He made Buddhism as the State-Religion. But there was dogmatic about his religious faith. Religious tolerance is writ large on his Edicts. 'True religion', he says, 'consists in concourse or samavaya. Where there is no friendship of feeling towards another there is no true religion.' He did not negate nationalism; but he had a cosmopolitan outlook which envisaged an equal opportunity for all humanity to realise higher moral and religious ideal. Ashoka sent missionaries over whole of India and Ceylon, and kingdoms governed by Greek kings viz., Syria, Egypt, Macedonia, Epirus and Cyrene. Buddhist influence is visible in pre-Christian Jewish sects of the Essences and the order of the Therapeutae, and early Christianity. Ashoka occupies a unique place in history as an ideal ruler and prophet. Other great personages like Constantine, Marcus Aurelius, Akbara, Alexander, Caesar and Napoleon were deficient in some aspect or the other.

The final essay "A vindication of Indian Philosophy" by Professor Ranade critics the self-contradictory views of Professor Hardayal regarding Indian thought and makes a spirited defence of Indian Philosophy.

Professor Dr. M. L. Sharma,
115, Malviya Nagar,
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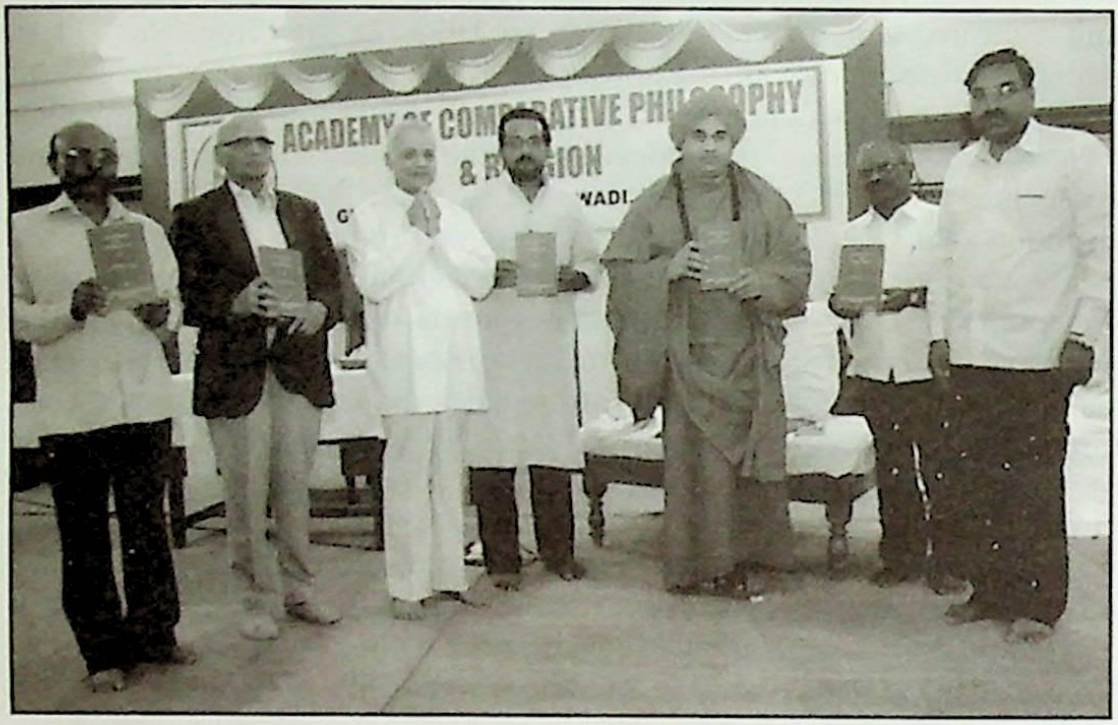

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Prof. Sandeep Nayar, Dean (Academics) Jain MBA College, Belgaum was Chief Guest for the function.

Shri. Ramakrishna Marathe, Trustee, ACPR, Belgaum gave introductory speech. Shri. Ashok Potdar, Vice Chairman ACPR, Belgaum gave concluding speech. Shri. Subramanya Bhat anchored the function.

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snmintl@rediffmail.com Website: www.snehamtapes.com